Volume LXXIX CHICAGO, March 15, 1917 Number 3

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Declaration of the National Council of the World Alliance for Promoting International Friendship Through the Churches:

We believe it is time for the Christian Church to speak and to act in the strengh and assurance of a deep and full loyalty to Jesus Christ.

We rejoice in all the efforts which are being made by men of good intent to substitute judicial process for war and to effect world organization.

We urge the people of the Churches to co-operate heartily in these brave attempts to take the final and decisive step in the evolution of government. But we know that all these efforts are foredoomed to failure unless they rest upon a spirit of good-will and brotherhood and evoke a passionate devotion stronger than all limited and local loyalties.

In a time of disillusion and strife, when men's hearts faint and doubt, let Christian men believe and try to make all men believe that the gospel of love and faith and hope is practical, the only practical way of life for men and for nations, and that loyalty to the Kingdom of God is supreme above all other loyalties.

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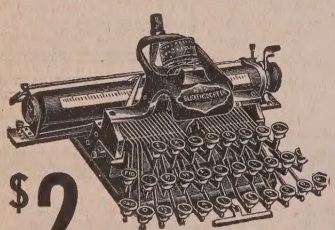

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIX THURSDAY, MARCH 15, 1917 NUMBER 3

TO LOVE, AT LAST, THE VICTORY.

There was a man who saw God face to face,
His countenance and vestments evermore
Glowed with a light that never shone before,
Saving from him who saw God face to face.
And men, anear him for a little space,
Were sorely vexed at the unwonted light.
Those whom the light did blind rose angrily;
They bore his body to a mountain height
And nailed it to a tree; then went their way;
And he resisted not nor said them nay,
Because that he had seen God face to face.

There was a man who saw Life face to face,
And ever as he walked from day to day,
The deathless mystery of being lay
Plain as the path he trod in loneliness;
And each deep-hid inscription could he trace;
How men have fought and loved and fought again;
How in lone darkness souls cried out for pain;
How each green foot of sod from sea to sea
Was red with blood of men slain wantonly;
How tears of pity warm as summer rain
Again and ever washed the stains away,
Leaving to Love, at last, the victory.
Above the strife and hate and fever pain,
The squalid talk and walk of sordid men,
He saw the vision changeless as the stars
That shone through temple gates or prison bars,
Or to the body nailed upon the tree,
Through each mean action of the life that is,
The marvel of the Life that yet shall be.

—*David Starr Jordan.*

Frances Willard, the sole woman in Statuary Hall in the Capitol at Washington, has been a lonely figure, but the day has come when, as a quaint observer remarked, she might well step down from her pedestal and walk around, for Washington has gone "dry." The little praying band which she once led has become a mighty host. The nation has been listening to her and is saluting her as leader of the Hosts of Light.

If the "pacifists," so called, are a negligible incoherent lot of meager power and insignificant standing, why is the heroic militant multitude so much alarmed about them? Why does the valiant press so studiously ignore or deliberately misinterpret them? A recent issue of one of the sure enough fighting Chicago papers has called them "a menace to the nation," estimated their number at a possible eight million and spoken of their strong representation in Congress. Evidently no accounting has yet been made. Perhaps that is why the militant are so afraid of a referendum, so distrustful of the democratic principle.

The rebellious senators who succeeded in defeating the bill which would give the President unrestricted power to take such warlike steps as might seem to him fit without the advice or restriction of Congress, are receiving abundant castigations at the hands of what claims to be the "American Press," whose professed business it is to represent public opinion; but may it not be that these defiant dozen exercised the higher heroism by standing for the uncounted millions misrepresented in Congress and misrepresented by the newspapers. The "horny-handed men of toil," the diligent workers in shop, mill and field, the mothers, wives and children of the United States are watching President and Congress with trembling hearts, for they know whose breasts are to be bared at the battle front. If all the analogies do not fail the war-makers are not the war-victims to any great extent. Perhaps these senatorial "traitors" may yet be counted the prophets of the Senate who found themselves a sad minority but still dared to speak for unnumbered hosts.

The authorities have been searched and competent judges have declared that the President has the right to arm merchant ships; the authority to do the same he had failed to secure from Congress. He had already astonished the nation, including Congress, by exercising his authority to sever diplomatic relations with Germany. There seems to be reason to doubt that in both cases he is acting within statutory limits, but there is much of democracy not yet rendered into "laws" and by-laws. The unwritten constitution of our republic is a much larger, higher and finer thing than our poor tattered, battered and outgrown written constitution, and the angel of history will test the President's precipitate eagerness in this direction by the larger constitution. The statute that permitted the President to take this last warlike step unadvised and undirected is a somewhat ancient document, and when brought into light for this emergency it has a musty smell. But there is a more ancient document, to which is ascribed great authority, and which it is admitted is still binding, known as the Decalogue, every requirement of which is permanently violated in all wars. This Decalogue was condensed and brought

down to date by one whom President and people unite in calling "Master," and this condensation is known as the Golden Rule, whose appeal is always to love and not to hate. It teaches patience, not violence; it seeks to conserve and not to destroy life. Perhaps the urgency of the President and the clamor of the press may, when tried at this higher court, be found treasonable.

"Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but until seventy times seven."

An address by Jacques Loeb of the Rockefeller Institute for Medical Research, reprinted from *Science* of January 26, 1917, is before us. It is entitled "Biology and War," in which the dexterous scalpel of the surgeon is used to lay bare some of the stereotyped fallacies of military philosophies. It makes short business of those who argue that war is necessary to save the virile virtues, and as promptly disposes of those who would justify war by the catch phrases, "strugle for existence," "survival of the fittest" and "laws of nature." This illuminating article closes with this splendid appeal, which should be read by President, Congressmen and voters throughout the length and breadth of the land.

While the statements of the war enthusiasts will not be taken seriously by those familiar with the methods and results of experimental biology, the sad fact remains that this pseudobiology has had at least a share in the production of the tragedy which is being enacted in Europe. For wars are impossible unless the masses are aroused to a state of emotionalism and fanaticism, and the pseudobiology of literateurs and politicians may serve this purpose in the future as it has in the past. The government has at last begun to realize that it is its duty to protect the masses from the medical quack. Your speaker is of the opinion that the masses need equal protection from the irresponsible literateur or politician who makes it his business to spread the seed of fanaticism and emotionalism by a claim of knowledge of biology which he does not possess. The cure for this form of pernicious mischief is the spread of knowledge of the exact sciences which will put an end to the business of the pseudoscientist.

Since at present the making of war is left in the hands of the statesmen, it may be well to mention at least that the exact sciences have paved the way for the replacement of the present type of statesmanship by a new one; according to which statesmanship consists in the application of the results of the exact sciences to the improvement of the lot of humanity. This includes not only the technical but also the theoretical results of science, since these theoretical results will free the minds from all those forms of ignorance, superstition and fanaticism which are the culture medium of mob emotionalism. If we succeed in substituting for the present a new type of statesman, who are familiar with and follow the development of the *exact*—i. e., the experimental and quantitative—sciences, and who are willing and capable of applying the results of exact science to the intellectual, moral, physical and economical uplift of the masses, we shall at least diminish the danger of war.

If Browning's lines are applicable to Congresses as to individuals, let the last Congress take comfort:

What I aspired to be,
And was not, comforts me,
* * * *
All I could never be,
All men ignored in me,
That I was worth to God,
Whose wheel the pitcher shaped.

Among the benign intentions which failed of fruition in the last Congress, but which paves the way for future triumphs, is the Senate Resolution 213, introduced by Senator Robinson of Arkansas, looking toward a future conference of Nations on a pacific basis, called for pacific ends. Many suggestions have come from many sources of a private or semi-private nature; such a conference, if called, would be impotent if not an irritation. But an official conference authoritatively called by the United States of America, the providentially appointed power to lead in the high business of federating the powers of earth, would of itself be a great white banner lifted high above the blood-stained battlefields of Europe. Such a call as this was the logical expectation of the world in 1913. In 1914 a third Hague Conference was due, the end of another seven years period. There is reason to believe that things might have been different if the United States had yielded to its prophetic opportunity at that time. Be that as it may, this resolution of Senator Robinson is a sane note in a time of insane hysteria. It looks beyond "ultimatums" and "overt acts" and the technicalities of International Law, born out of war experiences, and it ought to be pressed. It is one answer to the oft-repeated questions which are supposed to silence the pacifists of every description. "What are you going to do about it?" "What do you want us to do?" "How can we help ourselves?" This resolution, introduced February 14th, was read twice and referred to the Committee on Foreign Relations. We hope it will be promptly re-introduced at the assemblying of the next Congress. We here reprint the Resolution in full and commend it to the support of all friends of Internationalism:

JOINT RESOLUTION to authorize and provide for a joint assembly and meeting of representatives of the parliaments and national legislative bodies of the nations of the world in the United States, and to extend an invitation to said parliaments and legislative bodies, and for other purposes.

Resolved by the Senate and House of Rerpresentatives of the United States of America in Congress Assembled: That a cordial invitation be, and the same is hereby, extended to members of the national legislative bodies of the various nations of the world to assemble in the United States at such time and place as Congress may hereafter specify. The sum of $600,000 be, and the same is hereby, appropriated for the promotion of international peace and for a hospitality fund. The sum hereby appropriated shall be expended for bringing about and maintaining said meeting upon vouchers to be approved by the Secretary of State. The invitation herein provided for shall be issued by the President of the United States in the name of and for and on behalf of the people of the United States.

Section 2. That a like invitation shall be sent to the judges of the permanent international courts now located at The Hague, and such other court or courts as may be brought into existence at the outcome of the second Hague Conference, to meet at the same time and in the same city, but in separate assemblies, that they may organize said courts, adopt rules, and prepare and transmit to the joint assembly of the national legislatures their recommendations for such action as will enable said courts to be of greater service to the world in promoting peace and good will throughout the world.

Editorial Correspondence

I have been resting actively since leaving Chicago Sunday afternoon, February 25th. Between that date and present writing at Pittsburgh, Pa., many thoughts and experiences have crowded upon the mind and the eye of the Editor. Here are some of the events that have punctuated his flight thus far.

ROCHESTER, N. Y.—The first stop was at this point. It began with the Monday noon lunch in the hospitable home of the Rauschenbusches. We could not be otherwise than at home here, where UNITY has preceded us for many years, and where the new interpretation of the gospel has found a master expositor. The students of the Baptist Theological Seminary having resolved to keep themselves up to date, were inaugurating a "Forum" that Monday afternoon. It was the privilege of the Editor of UNITY to be the first speaker. He generously gave the boys a chance by giving them a short address and a long question period. They wanted to discuss pacifism. They revealed the free atmosphere in which they were studying. They were curious to know, eager to learn and ready to discuss the questions of peace and war. At 8 p. m. of the same day, the Editor lectured on the "Peace Ship and its Lessons." Tuesday morning at 9:50 Professor Rauschenbusch's class in Church History wanted to know of the theological changes witnessed by the Editor during the forty-seven years of his active ministry. These Baptists boys, with a sprinkling of women and professors, listened sympathetically to a hurried account of the theological triumphs of "evolution," of "Higher Criticism," the comparative study of Religion, and the still more important transition from the theological to the sociological foundations of religious faith and fellowship. In the last fifty years the interest in the kingdom of God beyond the vale has ripened to the greater interest in the kingdom of God in time, and on the earth. At Tuesday noon we were on the way to New York City.

CHURCH PEACE UNION.—The annual meeting of the Trustees of the Church Peace Union was the objective point in the New York visit. Some eighteen of the possible twenty-seven Directors were in attendance. The session lasted from 10 a. m. to late afternoon in the hospitable home of Mr. Plimpton, Treasurer of the Board, the exercises being interrupted only by luncheon provided by our gracious host. Not to tell unnecessary tales out of school, it deserves to be recorded that this Board has been doing something in the interests of peace during this present crisis which has paralyzed so many "Peace Societies" and rendered unavailable so many "Funds" and "Boards" designed for just this warfare against war. Nearly half of the year's available income of the C. P. U. has been used in the interest of, and through the representatives of, the World's Alliance of Churches, which has been pushing its lines of sympathy and agitation across the seas from Japan to Germany and beyond. Portions of the remaining funds have been given as subsidy to the publication fund of the *Eiche* and *Goodwill,* both peace journals, one published in Germany and the other in England. But, to the mind of the present writer, the most valuable work of the Church Peace Union during the last year has been the aggressive spirit and tireless industry of the Secretary and his associates, with headquarters at 70 Fifth Avenue, New York. Mr. Frederick Lynch has been instant in all seasons and on all occasions. He has displayed marvelous diligence with his pen and voice in the interpretation of the gospel of peace in the present tense. He has faced with serene dignity and power the hysteria for "preparedness," "compulsory military service," "military training in public schools," and all the other open and insidious attempts to pervert the ideals of American youth, harking back to the gospel of force at the time of the supreme trial of Christianity. The Gospel of Peace is the boast of the would-be "Christian Church," and the alleged "Christian ministry," but they are prone to halt for this little while long enough to offer a sacrifice at the altar of Mars, the war God. However men may differ about the problems of Christology and Theology, Doctor Lynch is clear in putting the prime emphasis of the Jesus message on the pacific triumphs of Calvary. Of course the problem of the *Church Peace Union* is still a perplexing one. The twenty-seven men on this board are called upon to administer the income from $2,000,000 in the interests of peace, with only such rules, regulations, limitations as they themselves may devise. This third annual meeting faced this perplexity and the Executive Committee has been asked to "beat out" a more definite program and to submit the same to a special meeting of the Board to be held early in May. Meanwhile, the good work already planned for is being carried on with unabated energy at 70 Fifth Avenue, New York City.

THE COOPER UNION.—This is one of the sociological landmarks in the New York psychical landscape. Its platform is historic. Its story is punctuated with high experiences, the crowning one of which is, of course, the great epoch-making address of Abraham Lincoln on February 27, 1860. On Friday evening, March 2nd, the Editor spoke from this platform his word on "Internationalism," and the way the audience greedily seized the points of agreement and disagreement with the speaker was of itself a far more eloquent *demonstration* of Internationalism than any *"argument"* which the speaker could present. Their speeches "betrayed them"; the accent reached from the Russio-American-Yiddish to the broad Irish of a late arrival. The quality of the thought was as varied as the nation-

alities of that wonderfully inspiring polyglot audience, than which there is probably no audience in America more alert, intellectually alive and sociologically sensitive. The response to the address was such as would gratify any speaker, but the reaction upon the speaker from that eager, warm-hearted audience, aglow with a humanitarian passion, was a greater feature.

Rand School of Social Science.—A hurried visit to this tremendously active and enthusiastic center of Socialism was charged with interest and full of suggestions to the writer. This is the educational headquarters of Socialism in America, the training school for its workers, a Normal School, High School, Theological School, School of Oratory and College course, all tremendously compressed into a six months' course at its minimum, two years' course at its maximum. Most of the students have literally come out of the ranks of the toiler; the shops, the mills, the offices and the school rooms have sent their representatives here. The basic constituency is naturally foreign in its antecedents, if not of recent arrival. Of course the school is inadequately equipped. The rooms are small and overcrowded. From the kitchen to the library, everything is congested. The cafeteria supper of unusual excellence which we enjoyed showed how little attention these tremendously earnest folks give to physical needs or comforts. They eat in a hurry and rush to the job of ushering in the kingdom of justice and brotherhood. Whatever may be said of Socialism as a political policy or as an economic panacea, there can be no doubt that it is to these devoted men and women a religion. We will long remember our visit to these impatient souls, rendered restless by the complacency amounting to stolidity on the part of those whom we call "favored" and "prosperous."

A Christening.—A Wisconsin girl, domiciled in New York, seized the opportunity to have her first born christened in the presence of the Home Circle by the pastor of All Souls Church. She sought the benedictions of the inclusive faith and the dedication of religion as applied and interpreted at the Abraham Lincoln Centre.

Sunday, New York.—White Plains called for a morning service. We were told that here we would find a "small but select band of wise men and women." Surely we found it such. The situation is well described by a small boy when he said, "On Sunday we don't go to church but to a factory for Sunday School." The order of exercises was as refreshingly unconventional as is the place of meeting. The children were already well into their exercises when the preacher arrived, and the Sunday School glided into the sermon and the sermon into a conference over the same without break or shock.

In the evening at 8 o'clock the Editor talked to John Haynes Holmes' Forum in the city. The subject was again Internationalism. Once more there was the same free and fearless questioning as was found at the Cooper Union, the same indication of a cosmopolitan company.

Presidential Inauguration.—The Sunday night train brought us to Washington, where, through the kindness of friends, we found good seats at the inauguration stand within comfortable eyeshot (and earshot) of the President as he took the oath and made the address. But the whistling wind made hearing difficult. Then came the miles and miles of military. We hope that those who will witness the inauguration in 1925, if not 1921, will do so in the balmy weather of May rather than in the blistering breezes of March, and that the pacific element of the nation, its educational triumphs, its agricultural and industrial agencies, its women and children, will have their place at the head of the column, and that the military will take their proper place as a subordinate element in national interest and democratic pride.

The Woman's Peace Party.—Of course there must be at least one Peace address in Washington as elsewhere. Of course, also, it remained for the women to inaugurate and to lead in such a meeting. In the auditorium of a Department Store in broad daylight on Tuesday afternoon, the sixth and "perfectly good" "Peace meeting" was held with a speech by the Editor; there was appreciation and heroic purpose manifested throughout a goodly company. The women in Washington, as elsewhere, are doing splendid work along these lines, and it was gratifying to the writer at a Washington Peace Meeting to find so many old friends, readers of Unity, and parishioners still on the job.

The Federation of Religious Liberals.—A night's ride brought us to Pittsburgh in time to catch the last day's proceedings of a three days' program under the auspices of the above organization, of which Professor Holmes, a Quaker of Swarthmore, is President and Reverend C. W. Wendte, the Unitarian minister and whilom President of the Free Religious Association, is Secretary. Mr. Wendte is a famous program maker. His conventions always work. This, we believe, is the sixth session of the organization, which owes its being largely to his activity. The attendance, the high quality of the speakers, the permanent value of the timely topics discussed, the notice received at the hands of the press, all went to show that this was one more decided success. It is not within the reach of this letter to give any hint of its richness, except that it was a demonstration in fraternity more convincing and far reaching than any arguments offered. The six sessions were held in as many different church buildings of widely differing theological and sectarian confessions. A Jewish Syna-

gogue, a German Lutheran Church, a Methodist Church, an Episcopal Parish House and two Unitarian Churches threw open their hospitable doors and rejoiced in the privilege. We hope that the readers of UNITY will have further tidings of this interesting meeting and that the proceedings, which are to be published in full in due time, will find a wide reading. The Editor's part in these meetings was a familiar talk on the war and peace situation to a small but interested group of the students at the "Carnegie Tech," and the closing address in the beautiful First Unitarian Church on Thursday evening, on "Nationality and Internationality." The Editor stayed over to address a Friday night meeting under the auspices of the Pittsburgh League on the topic, "After the War." Arrangements had been made for the use of the Council Chamber in the down town City Hall; but half an hour before the meeting time the engineer had put out the electric lights, locked up and gone home. It was half past eight before the doors could be opened by the "permit" granted before the nature of the meeting was realized. Many came and went away, but a goodly group remained, and by the dim light of earlier days (a few gas jets) the lecture was given and discussed. This brings the Editorial itinerary down to date (March 10th); the Assistant Editor returns to face the March tasks at the Centre, the Senior still faces southward and hopes he is soon to "Escape" the Chicago weather, which has persistently kept pace with him thus far.

Jenkin Lloyd Jones

Pittsburgh, Pa., March 10th.

TRIFLES.

Out of the blunt sword thrown away
What time the coward fled,
The king's son turning back the fray
His hosts to triumph led.

Out of the loaves and fishes scant,
Out of brotherhood,
Quelling the gnawing pangs of want,
Christ fed the multitude.

Out of the rock ungraced with dew,
The rock by storm unbowed,
The rod of Moses gently drew
The largess of the cloud.

Out of the trifles light as air,
If but our eyes could see,
Our souls might shape the fabric fair
Of life and destiny!

The Craftsman. —*Edward Wilbur Mason.*

Frank B. Sanborn, of Concord

On February the 24th the daily press announced that the "Sage of Concord" had passed on. Since Emerson joined the Great Majority twenty-five years ago he has held that honorable and undisputed title. After the departure of Ellery Channing, the poet-nephew of a distinguished uncle, in 1901, Mr. Sanborn has been like Dr. Holmes' "last leaf"; like and yet unlike, for he was active and alert in body and mind though he first saw the light four score and six years ago. For more than two full generations he took a more than ordinarily active and efficient part in a wide range of socially useful employments. For a decade and a half he has been the last visible link in that Concord circle of scholarly men and women who so successfully demonstrated the compatibility and cheerful efficiency of plain living and high thinking so that the little village became a sort of Mecca for earnest seekers of truth and helpers of human progress, from all lands. Its fame as a "school of the prophets," following closely the Hebrew and Greek models at their best, quite overshadowed its renown as the place where the first fight in the War of the Revolution took place one April day in the year 1775. Like the shot of those embattled farmers by the rude bridge the ideas of this other band of rural folk diligently forged and beaten into shape have been "heard around the world." They, too, wrought for human liberty and not only for intellectual freedom but for political emancipation as well. Some of them, if not most, took an active and no small part in opposing the extension of Negro slavery. Some of them were active supporters of John Brown in his self-forgetting struggle to make Kansas, then knocking for admission into the Union, a free state. Here the redoubtable champion of human liberty who did not scruple to use guns to further the cause found hospitable welcome and substantial support. The gentle Emerson entertained Brown one night and spoke in public with trenchant epigrammatic power, as well he could, to further the daring enterprise. But none of the Concord band of literary folk did more active and efficient service in season and out of season in this behalf than young Frank Sanborn, then about thirty years of age. He was born in the little village of Hampton Falls, N. H., not far from the sound of the surging sea, in 1831. His literary interests began almost with his conscious existence, for he says in his "Recollections" that he could not remember the time when he did not read with some fluency. He began to write verses before he was eleven. His interest in politics dates from about the same time. He had the advantage of unrestricted access to the books of his father and those of an uncle and of his grandfather, each of whose collections, though small, made up in solidity of matter what they lacked in numbers. This was doubtless much to the young reader's advantage. Added to these was the "Social Library," founded by the good village parson, which was open to him almost daily. Here he "browsed" and unwittingly laid the foundation of that liberal education which served him to such good purpose through an exceptionally long, busy and useful life. After fitting at Exeter Academy, which was in a neighboring town, he matriculated at Harvard in 1852, at the age of 21. But with all due respect to Harvard College he confesses that he owed more to

Emerson and Theodore Parker, who was born in the town of Lexington, than to all the professors and tutors together. It was with difficulty the young student could get permission from the President to attend "the great preachings" of Parker in Boston. Emerson he knew long before he walked out the thirteen or fourteen miles from Cambridge to Concord to meet him at his home. At the age of sixteen the young man had come in contact with Emerson's teachings and point of view in a journal published by James Freeman Clarke, and he was strangely drawn to the man. He appreciated Emerson's poetic insight and fresh vital way of looking at things. Though the young man laid no claim to anything like equal poetic capacity, he recognized as so many others have a similarity in their respective ways of thinking, and he gladly hailed him as his teacher. So he lost no time in sitting at his feet. The teacher was so favorably impressed with his pupil that it was not long before he engaged him to come to Concord to set up a private school and teach his own children. Mr. Emerson carefully stipulates the amount he is willing to pay, and Mr. Sanborn, after consulting with his sister, agrees to the proposition. The sister had already taught school, so she was not an untried hand, and together they conducted a successful enterprise. Some of his other patrons were Mrs. Horace Mann, Hawthorne, the Hoar family, and the father of Henry James, the novelist. The school was carried on successfully for eight years, from 1855 to 1863, when larger and more strenuous duties called him to what perhaps was a more congenial field. That is how he came to make Concord his home. Here was his domicile for the rest of his life, with the exception of a few years when he lived in Springfield, Mass. "Frank B. Sanborn *of Concord,"* is the way his name appears on the title page of his "Recollections of Seventy Years." It was published in two good-sized volumes ten years ago. The first volume deals with political affairs and the second with literary interests, for he was equally active in both. Although an active abolitionist in the ante-bellum days, he never "narrowed his mind or gave up to party what was meant for mankind." He wrote books not a few. There must be some twenty-five or thirty titles under his name in the Concord library. Some of them the librarian explained were pamphlets. But there are some books of considerable bulk and worth. He was incapable of writing a dull line. He was the journalist, however, rather than the classicist. He might be called a classic journalist. His letters, political and literary, of which he furnished one of each every week for nearly fifty years to the *Springfield Republican,* were always interesting, and the literary sauce not infrequently spilled over into the political pabulum and contrariwise, but not to the detriment of either. In fact many good New Englanders had come to enjoy the political piquancy of his letters and their fine literary flavor and looked for them quite as regularly and religiously as for their Saturday night baked beans. Before his connection with the *Republican,* away back in 1868, which was one of the ablest journals in America, he edited the *Boston Commonwealth* for four years, succeeding Moncure Conway. It was Mr. Sanborn who published Louisa Alcott's "Hospital Sketches," which was her first appearance in print before the reading public. It is said no better life of John Brown than his biography has been published. He has also published worthy biographies of Henry Thoreau, Dr. Samuel G. Howe, Bronson Alcott, father of the "Little Women," and one of Emerson. He wrote a volume on the "Personality of Thoreau" and one on "The Personality of Emerson." He has edited various works, among which were those of Theodore Parker and the letters of Paul Jones, Mrs. Shelly, and John Howard Payne, the author of "Home Sweet Home." As a lecturer he was widely known on the public platform and in the college classroom. As a man who did things, he was one of the founders of the American Social Science Association, the National Prison Association, the National Conference of Charities, the Clark School for the Deaf, the Massachusetts Infant Asylum, and last but by no means least, he helped establish and maintain the celebrated Concord School of Philosophy. Of this unique and successful venture, the pioneer of the Summer Schools now so prevalent, he was the Secretary and Treasurer for the term of its happy-go-lucky existence, a period of about ten years. When its affairs were wound up in 1888, there was a balance in the treasury of thirty-one cents. This he pocketed as his salary for the time covered. They met in a building which did not cost much over five hundred dollars. Many of their lecturers came for expenses, none were paid over ten or fifteen dollars and car fare. But they got the best thinkers and ablest scholars of the day to come, which they did glady, and gave of their best. More than one book which has mightily influenced the thought of the subsequent generation was no doubt first tried out there in substance before it was beaten into shape or expanded, as the case may have been, for public consumption. In this place in 1881 Mr. Sanborn gave three lectures on "Literature and National Life."

In the field of practical philanthropy Mr. Sanborn did worthy work. From 1874 to 1876 he was President of the State Board of Charities, and was State Inspector of Charities from 1879 to 1888. For nearly a quarter of a century, namely, from 1863 to 1888, he was an official inspector of the insane for the State. Although he was proud to be known as a citizen of Concord, I find no mention in his "Recollections" that he ever held a town office. The little town, the home of so many distinguished men, did not go out of its way to honor him. It is safe to say that he did not chase after any public distinction the town could bestow. Only a year or two ago he was making the town authorities and himself some trouble by refusing point blank to obey its mandate to connect the drain pipe on his residence property with the town sewerage system. The case was in the courts for a year or two. Mr. Sanborn made his own plea before the court and in the press. He claimed that his own drain was entirely sanitary, that in no way was it a nuisance to others, that it represented a certain money value to him of about twenty dollars a year as fertilizer for his land, the loss of which, with the extra expense the proposed connection would entail upon him, he as a poor man could ill afford to bear, and therefore he stood upon his constitutional rights. The case was dropped. For a peaceable looking professor-like man of eighty-five he showed considerable spirit not unlike that of his friend Thoreau, who went to jail rather than pay his poll tax, because he did not propose to support a government that countenanced slavery. Still Concord has long looked upon Mr. Sanborn as her

most distinguished citizen, and she has honored herself by so doing. Since the present writer has been living in the neighborhood of his home, he has come across him many times on the road going or coming on train or trolley. More frequently was he met on the democratic trolley car. With more than six feet of height though somewhat bent, his long flowing hair, his old-fashioned clothes, soft rolling collar, wide-brimmed soft hat, and Boston bag, he would arrest attention anywhere as a man of importance in the literary or scholastic world, but of another generation. He always appeared in some kind of gray colored stuff, never in black. Several times I had met him in this way before I learned who he was. But meeting him once at the Unitarian Rooms in Boston, Miss Hultin, at my suggestion, introduced me to him. It was like shaking hands with Emerson and all the rest. But he was himself affable, nimble of wit and not detached.

About a year ago I was his seat-mate on a steam-car on the Fitchburg road for a dozen miles or so. It was a delicious quarter of an hour. He was good enough to chuckle delightedly at some of my random remarks about the weather or some other safe subject. I have forgotten what they were. But I remember his rippling "tee hee hee" as of a bird. Then he told me something about his long connection with the *Springfield Republican,* which seemed incredible for continuity and the excellence of the letters, for I had often extravagantly paid three times the cost of other papers to get his articles. Yesterday I finished the reading of his "Recollections," and I am not only glad that I have met the man, if only so casually, but I feel much indebted to him for the book. His recollections deal more with other notable folk than with himself. Close intimacies with Emerson, Thoreau, the Alcotts, Hawthorne, Ellery Channing, Margaret Fuller, Theodore Parker, Dr. Howe, John Brown and many lesser lights are tactfully but frankly given. After the reading one feels as if he had been in company with the Immortals.

At the age of eighty-six he was still doing his customary two articles a week for his paper, which only took a part of his time. Had he not been struck down on the platform of a railway station by a ruthless baggage truck when on a visit to his son in Plainfield, N. J., he might have rounded out a full century of sunny, cheerful usefulness. He came from a long-lived family. The blow which fractured his hip was not otherwise considered serious at first. He even wrote about it in his next article for his paper. But complications set in. His age was against him. He failed to rally, and so two days after the anniversary of Washington's birth he joined the innumerable company of those who have passed on, a member of that immortal band who still "live in souls made better by their presence."

N. S. HOAGLAND.

Concord Junction, Mass.

In the *Scientific Monthly* Dr. D. E. Phillips of the University of Denver, writing on "The Psychology of War," not as a pacifist but as a scientist, says: "That such evidence of practical righteousness as the repeal of the Panama Canal Tolls Exemption Act will do more to keep us out of war than fifty battleships." Why not then do acts of practical righteousness and cease to build battleships? JAMES G. TOWNSEND.

Grinnell College

J. H. T. MAIN, Ph.D., LL.D., *President*

It is not quite true that from one you can know all the colleges of the Middle West; still there is a common root and a common purpose and spirit in them all, from their beginnings onward. That root is the sense of obligation to perpetuate and increase the forces which builded the older commonwealths into strength and value and a purpose to make life most abidingly useful through highest service and sacrifice. It is quite in order that the very attractive article on Illinois College at Jacksonville, Illinois, in a late number of UNITY,* should be followed by notice of Iowa College, now Grinnell College. One of the "Yale Band," formed "for the purpose of going to Illinois and founding institutions of learning and the Gospel," was Asa Turner. This "band" had correspondence with one who, with the backing of the American Home Missionary Society, was already trying to plant a college. Mr. Turner located at Quincy, where he organized a Presbyterian Church, and gave it such pastoral oversight as was possible while trying to give the services of religion, as he said, to settlers "over a territory greater than that promised to Abraham, more abundant in resources and almost as destitute of the knowledge of the true God." In one year he was away from his home twenty Sabbaths on such missionary tours. Some of these trips took him into Iowa, and in 1838 he settled with a church which he organized in Denmark, Iowa, and cared for for over thirty years. Denmark Academy was one of his products of immense value and fruitfulness, though because of its geographical location, never thought of as a possible college. Its organizer, however, had a hand a second time in college building as we shall see later.

Sometime in the fall of 1842, an elder in a Cincinnati church made an appointment to speak on a certain day to the students of Andover Theological Seminary about the claims of the West. The day came, but the elder did not. Members of the Faculty, however, spoke to the students, and one of them read a letter from a deacon of the Denmark, Iowa, church calling for helpers for the trans-Mississippi region. A teacher who had been west told the students that he had no doubt that those who would go there would be better off in ten years than if they settled in New England, and would have the satisfaction of laboring where they were most needed. He further bluntly told them that he had no sort of doubt that it was the duty of more than two-thirds of them to seek fields outside New England.

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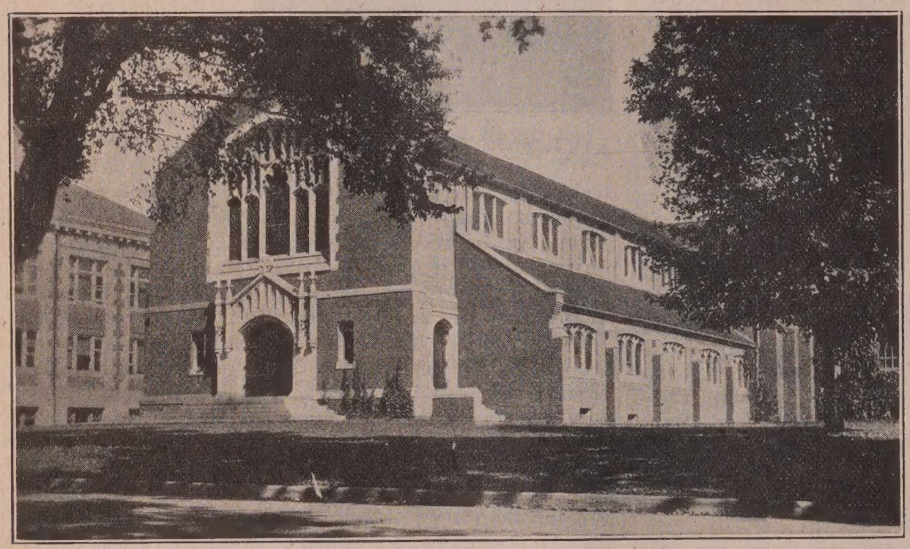
* January 11 issue.

From this meeting the greatest results followed. One of those young men, after a night of struggle and prayer, decided: "I am for the West, where needed and where most needed." A little later three members of the senior class were out on a tramp and one of the number suggested the idea of a "band." "If we and some others of our classmates could only go together and take possession of some field where we could have the ground and work together, what a good thing it would be."

The matter of the place for their life work was talked about persistently, and a group began to meet for prayer and conference in a dark corner of the Seminary library. In one of such meetings the first positive word as to location was spoken. Daniel Lane said: "Well, I am going to Iowa; whether anyone else goes or not, I am going." "And I think I will go with you," said Ephraim Adams. One by one nine others came to the same decision: E. Alden, William Salter, James J. Hill, E. Ripley, B. Spaulding, E. B. Turner, H. Adams, A. B. Robbins and H. Hutchinson.



HEINK CHAPEL, GRINNELL COLLEGE

The unifying, controlling thought of the Band found expression in the declaration: "If we each can be able to plant one permanent church and all together shall plant a Christian college, our lives will be well spent."

Eleven of the Band reached Iowa. At a meeting held in South Church, Andover, September, 1843, these men were consecrated to their missionary undertaking, as foreign missionaries are set apart in these days. The story of the journey of the band to Iowa, interrupted by delays for the marriage of several of them, by receptions given them at Buffalo and other places en route, and the stirring incidents of travel by boat and prairie schooner cannot here be told, though of much interest. They reached Iowa and had a welcome most hearty. Asa Turner and some of the earlier patriarchs had selected fields for the members of the Band, which they soon took possession of, remaining for a few years to thirty years, fifty-eight years and even sixty-seven years. They "each planted one permanent church" and some of them several churches.

The united purpose of the Band was the subject of constant talk and correspondence, in which Asa Turner, fresh from his college planting work in Jacksonville, Illinois, and others previously located in Iowa, joined heartily. A College Association was organized to forward the enterprise. At a meeting of this association Rev. James J. Hill, one of the "Band," placed a dollar on the table, saying: "Here is the first dollar toward the endowment of the college. Now appoint a Board of Trustees to take care of the funds." This was followed by the action of Daniel Lane, in whose house the meeting was held, who took six books out of his meager library, saying: "And here is the beginning of the college library. Now provide Trustees to take care of the funds and the books." And this was done June 17, 1847.

Thus was Iowa College, now Grinnell, planted. Its founders were Congregational, orthodox home missionaries. The fact that they intended the college to be a Congregational institution no one ever doubted. But note how unconcerned these men were about sect or doctrine. In the original charter the object of the corporation is declared to be "to found and sustain an institution of learning," and "the object of this institution shall be to promote the general interests of education and to qualify young men for the different professions and for the honorable discharge of the various duties of life." The Board of Trustees was to have power to remove any member "who shall be guilty of dishonorable conduct, or shall neglect to attend to the duties of his office." No suggestion of even a "Christian" ideal or requirement was made. This original charter expired and was renewed, but the same freedom in every way marks the new charter. Through all the years, however, the college has maintained its special relations with the churches which founded it, and never more than today.

Located for a few years at Davenport, in 1859 it was drawn to Grinnell, where the Rev. J. B. Grinnell had gone, following the advice given to him by Horace Greeley, "Go west, young man; go west and grow up with the country."

Mr. Grinnell had led a company from the East and had planted a "University" as one feature of his colony. This institution, having two buildings, a fine campus and a small endowment, was given to Iowa College.

The history of this college is most interesting in every way. Its struggles, its destruction by a cyclone, its testings by external and internal questions, its fidelity to academic freedom, to highest moral and religious truth, its maintenance of extreme educational standards without compromise, and its exemplification of democracy in administration and social life, has

made it unique and given to it a high place of recognized leadership. It is third in size among the independent colleges of the country, though not aspiring to bigness of this sort. Indeed, it seeks chiefly quality and is steadily raising its entrance requirements.

Grinnell College is alive to its privilege of present ministry outside its classrooms and campus. It cultivates fellowship with the churches of Iowa and with the educational and civic affairs of the State. It holds a Fellowship Conference each year, bringing in speakers of national repute, using also its Harvard exchange professors, who give courses of lectures on matters of highest moment. The "Gates Memorial Lectures," in memory of former President George A. Gates, deceased, are a part of the program of these conferences. The ministers of Iowa are invited, no fee is charged and the homes of the community afford free entertainment for them.

GRINNEL CAMPUS

Within the past four years Grinnell College has organized a Grinnell-China Band. Eleven graduates, duplicating the original band of founders, have undertaken an educational ministry to China. Already they are caring for fifteen day schools, a boys' high school and a boarding school for girls in North China. It is developing a junior college out of these elements. It is also to have a part in constituting the Union Christian College, to be operated by all the missionary organizations working in China. Grinnell College has raised, practically, $100,000 for the endowment of the work of this Grinnell-China Band.

Verily, beholding what has been, what is and what is to be, the lives of that original "Iowa Band" were indeed "well spent."

DWIGHT P. BREED.
Chicago, February, 1917.

To the charge that the study of literature is not an intellectual discipline, we can answer that the great masterpieces of literature bring us face to face, no less than do the greatest philosophical theories, with the profoundest questions of human destiny. The problems presented alike by philosophy and by tragedy, concerning human fate, human responsibility, challenge the intellect as far as it can go, and further.

Margaret Sherwood.

PRAISE BE.

Blessed be he who loves his clan,
(There are, who love but wife and child),
Means to an end, He saw and smiled.
He must have known His *"all now"* plan,
An earth wide "Brotherhood of Man."

Blest twice the man, who, keeping step,
Escapes the kicks file-followers give
Comrades. (They miss the rhythm, yet live!)
Blest be the Nations March. "Hep! Hep!"

Thrice blessed may all brothers be
In world-wide "Brotherhood of Man!"
The green earth's sun-kissed beauty scan—
March on, and on, and on, and see!

Hold clear the vision you who see,
Quadruple blessed, you who march
Clear eyed 'neath a sustaining arch,
That sure reflects a future free
To "Brotherhood of Man," *to be.*

Berkeley, Cal. P. B. WRIGHT.

WOMEN'S DORMITORY, GRINNELL COLLEGE

CORRESPONDENCE

A Sympathizer with the Allies Pleads for Justice to Germany

To the Editor of UNITY:

In view of Germany's recent proposals and her attempt to starve England in retaliation for the British attempt to starve her, it is interesting to study the immediate occasion of this action as voiced by Prof. Roland G. Usher. No man can be less suspected of being pro-German than the author of "Pan Germanism." A fortnight ago, in the *New Republic,* he said, "The answer of the Allies to the request of President Wilson for a statement of terms upon which they would make peace is a crushing blow to hopes . . . of a real international organization and a new order of society after the war." Professor Usher shows that the main problem was psychological, the changing somehow of the minds of the German people, the bringing them to believe that they had been misinformed by their leaders; that their existence is not threatened, that no one thirsts for their blood and treasure, that all reasonable rights on the seas will be indefinitely theirs; that the misunderstanding out of which the war sprang should be removed. "The all important thing was that Germany should be genuinely converted . . . the vital thing needed was so to fight the war and to conduct peace negotiations that the humanitarian conduct . . . of both would be evident." "But all that is at an end. The terms announced by the Allies for this great purpose could not well be worse than they are. They insist upon the utmost farthing; they demand the whole pound of flesh cut from the heart. They will be satisfied with nothing less than what Germans deem the destruction of the political position and international importance of both Germany and Austria." This, Professor Usher maintains, will strengthen the belief that the Allies wish their destruction. "Nothing could have been done by the Allies so well calculated to prove to all . . . throughout the Central Empire that the war was necessary, inevitable, justifiable . . . the Allies have literally defined their object and aims as those which the Pan Germanists have for twenty years assured the world were indeed their purposes."

It is hardly possible that that kind of result can be looked for from the war which so many have seen probable, that is; convincing the German people that the Kaiser was wrong and that militarism must be abandoned. Defeat, humiliation will only intensify this belief. Oh, the unspeakable tragedy of it!

If the Allies could have put in the forefront of their statement a willingness to negotiate provided there was insistence on a League of Nations, a World Court and a general reduction of armaments, and demanded that Germany agree to these together with evacuation of conquered territory, there would have been a fair chance for settlement of other matters, as Germany sorely wanted peace. But reparation even for Roumania and Italy and the taking of territory as spoils of war were demanded by the Allies with an insistence on "economic justice" that must have seemed hypocritical indeed to Germans who last June learned, at the Paris conference of the Allies, that economic injustice was to be meted out to her after the war.

To satisfy a natural desire for vengeance and to win some compensation for bitter loss, the Allies were betrayed into overstepping reasonable limits in their demand, and the new era of frightfulness is the response from a now desperate and still united Germany. The saving of millions of lives, of an incalculable amount of property and the laying of a foundation for permanent peace were possible had the thirst for inflicting punishment and the greed for land been held in abeyance and the guarantees of permanent peace been made a chief consideration.

Just as President Wilson was writing that there should be a "peace without victory," another great internationalist, Dr. David Starr Jordan, uttered the following significant words: "If the peace which follows this war is to be lasting, it will be one in which no nation gains anything, territory, indemnity nor privilege. To get rid of war we must demonstrate its futility."

ALBERT E. CONGREVE,
Boston, Mass., Feb. 2, 1917. A Pro-Ally.

Are We Christians?

To the Editor of the "UNITY":

At the conference of ministers of Unitarian Churches and other Liberal Christian Churches held at Abraham Lincoln Centre, Chicago, Ill., an interesting discussion came up regarding the name of the conference. Rev. Daniel Roy Freeman of Grand Rapids, Mich., proposed that the name of the conference ought to be changed to "The Conference of Unitarian Ministers of Unitarian Churches and other Liberal Churches." After Rev. Roy Freeman had explained the reasons why he suggested a change in the name of the conference, Rev. John Haynes Holmes of New York City replied by saying that he was against such a name because a name does not make any difference.

I now want to express my opinion regarding the matter, and I cannot do otherwise than by saying that I heartily sympathize with Mr. Freeman's view regarding the name Christian as applied to all Unitarians and other Liberal religious people.

To me, also, the name Christians cannot be applied to Unitarians in general and to religious people as a whole. To me it seems that we are sailing under a false name by calling ourselves Christians.

If I understand Christianity well, it stands for certain dogmas, doctrines, and traditions handed down to us from the past. The name Christian is applied to him who regards himself a follower of Christ. Now then, when we deny that we are followers of the Christ, by denying the doctrines, dogmas, traditions, and formulas of Christianity, do we not also deny being Christians? Ought we not therefore to separate from those who accept the doctrines, dogmas, traditions, and formulas and who do have, according to historical traditions, the right to call themselves Christians?

I know that a name does not make any difference and I can agree with Rev. John Haynes Holmes perfectly well, but I also know that by adopting a name like Christian we take with it the meaning and formulas and traditions connected with such a name.

Rev. John Haynes Holmes later in the afternoon said that we ought to forget our denominationalism. But how can we forget our denominationalism as long as we are sticking to certain old names which arouse

such a great deal of confusion? To me it seems that we have no right to adopt a name like that of "Christian" which stands for a certain religious sect or denomination, and then give our liberal interpretation of it and in this way change the original meaning of that name.

I also think that when we want to be liberals, when we stand for freedom from the old dogmas, doctrines, and traditions of the past, we ought to free ourselves from all doctrinalism and sectarianism. By calling ourselves Christians we declare ourselves to be members of a distinct religious sect. By doing this, we exclude others who think and differ in religious opinions, from joining us to find religious aspiration; we do not permit them to become members of our religious institution. If I understand liberalism right, it means that everyone ought to be given a chance to join our fellowship, Jews as well as Catholics, Christians as well as Mohammedans. By calling ourselves Christians we draw a circle that shuts out people of different religious feelings. To me it is just as much an impossibility for a man of Buddhist heritage to become a Christian as for a man of Christian heritage to become a Buddhist. If we, however, throw aside our narrow-mindedness, and take a step farther toward liberalism, toward universalism, by breaking loose from the old Christian names, we will, I believe, gain a great deal and nothing can be lost.

By dropping the name Christian and calling ourselves simply Free Thinkers, we will permit Buddhist, Mohammedan, Atheist or in short people of different minds and beliefs, to draw nearer to one another and seek religion, strength, and inspiration by one another and through one another by assimilating from one another as much as possible. Then we can sing the following lines:

"They drew a circle that shut us out,
Heretic, rebel a thing to flout.
But Love and we had the wit to win,
We drew a circle that took all in."

Having stated my reasons why I think we should not call ourselves Christians, or rather why I don't call myself a Christian, I hereby also object against the use of the name Christian as applied to Unitarians, or liberal religious people in general. I want to say this, that whenever our honored president of the American Unitarian Association, Rev. Samuel A. Eliot, or any other person, uses the word Christian as applied to Unitarians, he ought to bear in mind that there are some members within the Unitarian denomination who do not regard themselves as Christians and that it is unjust for him or any one else to use the name Christian in such a way.

I myself do not call myself a Christian, and I do not pretend to be one; I do not want to be one, and neither do I want to be called one.

Rev. Klaas Oosterhuis.

Grand Rapids, Michigan.

A Plea for Breadth

To the Editor:

In these days of patriotic fervor it is well for us to pause a moment and recall the long procession of noble men and women of German birth who, as American citizens of the highest type, have helped us to realize our ideals of national and individual freedom. To those who came to our shores in their tragc period of high endeavor in 1848, our country owes a debt of gratitude we can never repay. For their sakes, for the sake of our erring brethren across the sea, for the sake of our own souls, may we live and act in the loving spirit of our sainted Lincoln: "With malice towards none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in,—to do all which may achieve and cherish a just and lasting peace,—with all nations."

Maywood, Ill. Linda Prussing Azamar.

THE SHADOW.

The altar flame was white, the flowers red,
Through the hushed chancel, from the altar side,
Came the priest's prayer before the Living Bread,
He prayed, "O Saving Victim, opening wide—"

Rough scaffolding outside a shadow threw
On the tall window, veiled to hide the sun,
Crossbeams and bars, a tracery that grew
To a mute symbol of the day begun.

For, climbing, pausing, noiseless as a thought,
Black on the amber curtain's narrow span,
Among the bars and beams his hands had wrought,
There rose and crossed the shadow of a man.

A man,—a carpenter. What breath of awe
Swept cold across our prayer-wrapt ecstasy,
In place of lights and kneeling priest, we saw
A Workman's home in far-off Galilee.

Thy Church, Thy brother workmen!—This we know—
(Help us, O Christ, the gulf is deep and wide)
We kneel in peace where the tall candles glow,
Thy brother workmen face the world—outside.

The Survey. —*Elizabeth Carter.*

Caroline F. Putnam

Caroline F. Putnam, born in Massachusetts, daughter of a physician of the family of General Israel Putnam, died at her Mission School, Lottsburg, Va., January 14, in the ninety-first year of her age. At Oberlin College she met Sallie Holley, and they became ardent abolitionists, and she traveled with Miss Holley for years, while she lectured for the cause of the slave. After the war she accompanied Miss Emily Howland to Virginia, where she was joined by Miss Holley, and Holley School was started for the freedmen under great difficulties and physical hardships, and there she worked during her long and useful life. Her principles, Equal Rights for All, and the World is My Country, made her unswerving in active interest for the cause of the colored people, for peace, for woman suffrage, for the protection of birds, and for prohibition, and even at the age of eighty-eight she drove about her county getting pledges to help make Virginia "dry," besides aiding with generous contributions. Her high intellectual attainments and extraordinary memory made her conversation and letters unusually interesting up to a very short time before her death, and her influence for good must be of lasting benefit to the people among whom she lived.

From the New York Evening Post, issue of January 27; 1917.

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THE FIELD

"The World is my country, to do Good is my Religion."

THE BROTHERHOOD FOR UNITARIAN MISSIONS.

An event significant to Liberal Christions occurred recently at the Meadville Theological School, Meadville, Pa. About thirty students and members of the faculty, under the leadership of Professor Clayton R. Bowen, met and revived an organization which in the past did noble service in Pennsylvania and neighboring states. Many former students of the school will be glad to learn that the Brotherhood for Unitarian Missions is again active. In the past its membership has been confined to the student body and members of the faculty, but so great is the enthusiasm and constructive energy displayed by the new members, that friends of the enterprise hope for the speedy enlargement of its scope.

The primary object of the organization is to spread Unitarian thought. The medium employed may be the conducting of religious services, personal visits or other methods of bringing the Liberal Gospel to thinking persons. The new members of the Brotherhood have so far concentrated their efforts upon the city of Meadville. They have distributed throughout the city announcements of a special series of evening addresses on the nature of Jesus' teachings and its significance for modern men and women. Effective and novel methods of advertising have been employed and at present the students are using their available time in calling at the homes of all persons who are known to have expressed their sympathy with Liberal Religion.

Before work in the broader missionary field can be begun it is necessary that funds be secured for the purpose. It is expected that Unitarians generally will wish to encourage the undertaking by contributing to a fund for the carrying on of a missionary campaign in Pennsylvania and surrounding states.

The newly elected officers are:

President — Professor Clayton R. Bowen.

Vice-President—Nelson J. Springer.

Secretary-Treasurer—Henry W. Morrison.

Additional Members of the Executive Committee—George D. Neal, James F. Burkhart.

At the installation of officers in the school chapel on February 18th, Professor Emeritus Henry H. Barber, D. D., conducted the service and President Franklin C. Southworth delivered the address. Dr. Southworth called attention to the splendid service which has been rendered and is now being rendered in widely separated parts of the world, by former members of the Brotherhood. He then outlined the broad field of usefulness open to the students who are taking up the missionary work of the organization at this vital period in the history of Liberal Christianity.

The officers and members of the Brotherhood would welcome the cooperation of any person who is in sympathy with and interested to further the spread of liberal thought.

JENKIN LLOYD JONES IN NEW YORK CITY.

The Cooper Union audience hardly recognized itself when it listened, on the evening of March 2nd, to Jenkin Lloyd Jones' altogether fine address, "Cousins All."

Dr. Jones' message was one of pure good will unmarked by any spirit of division or controversy; and it was received in like manner by the audience.

During the address many sullen, discontented faces were seen to brighten; hard, brooding eyes softened, and tense mouths relaxed; for the ordinary Cooper Union audience, be it understood, is made up largely of men (and women)—mostly men—who have seen only the seamy side of life, men who have experienced the disagreeabilities of existence and whose whole attitude reflects these experiences.

The questions, which followed the hour's talk, were questions only as to form. In their essence they were more in the nature of comment or commendation.

Most noticeable of all, was the evident interest manifested by the reporters, most of whom apparently forgot to "report," so interested were they in listening to the speaker. More than that, they did not grab notebooks and hats and make for the door when the question period began. They saw it through to the end.

The following conversation between two of the few women present is enlightening as well as amusing:

"Ain't he a foine old gent?"

"He is so!"

"An' do ye think he be's Irish?"

"Shure an' I didn't think that but it doesn't matter, ye know—we're cousins all!" BLANCHE WATSON.

New York City, March 4, 1917.

SUFFRAGE VICTORIES.

Ninety years ago women voted at municipal elections in Sweden and a few other places in Europe. The victories for suffrage at first were few and long-waited for. Of late they have been many and have come quickly. "Equal suffrage is not merely coming—to a large extent it has already come."

Today the national platform of every political party contains a plank declaring that women ought to vote. A woman has been elected to Congress. Women sit at desks in the General Assemblies of several states. Women of twelve states have, for the first time, been an important factor in the result of a great national election.

The federal amendment is a great national issue. Its passage cannot be permanently delayed.

Full suffrage has been granted in Wyoming, Colorado, Idaho, Utah, Norway, Finland, New Zealand, South and West Australia, Tasmania, Queensland, Victoria, New South Wales, Washington, California, Kansas, Oregon, Arizona, Montana, Manitoba, Isle of Man, Alberta, Saskatchewan, British Columbia, Alaska, Denmark, Bosnia, Yucatan and Nevada.

Municipal suffrage has been realized in England, Scotland, Iceland, Ontario, New Brunswick, Nova Scotia, Quebec, Northwest Territory, Ireland, South Africa, Saibach (Austria), Baroda (India), and Belize (Honduras).

Women vote on school questions in Michigan, Minnesota, New Hampshire, Massachusetts, New York, Vermont, Nebraska, South Dakota, Montana, New Jersey, Oklahoma and Wisconsin.

In some places tax-paying women, women engaged in trade, and women engaged in agriculture, are given limited voting privileges.

The rights of suffrage now enjoyed by both men and women in the Danish West Indies are continued in the bill for the government of those islands now before the Senate Committee on Foreign Relations.

In Illinois, North Dakota, Indiana and Ohio women have been granted municipal and presidential suffrage.

"It is announced by the National American Woman Suffrage Association that a bill for presidential suffrage will be introduced in practically every state legislature in session this winter. The Illinois Act, which grants the franchise to women in presidential and municipal

elections, will be used as the model measure. In some states local conditions or the peculiarities of the state constitution may require that the model act be slightly amended. In those commonwealths where referendums on suffrage are imminent, the presidential suffrage bill will give way to the more immediate issue.

"Aside from the powerful influence exerted by women in the Western states during the November election, the exercise of suffrage by women in Illinois was one of the most conspicuous features of the last election. The hundreds of thousands of votes cast by women in Illinois obliterated suggestions that women are not personally interested in the ballot. The complete exercise of their prerogative in Illinois has, in the opinion of the suffragists, at once proved the vitality of equal suffrage and made apparent the anomaly of permitting suffrage to women in some states and denying it in others."

The press of the South, as well as of the North and West, is slowly lining up with the suffragists.

In Congress, the vote of the Senators and Representatives from the enfranchised states is practically solid for suffrage. The same attitude is found in persons from the enfranchised states in nonpolitical bodies.

Woman suffrage has been endorsed by the National Grange, the American Federation of Labor, the National Woman's Trade Union League, the General Federation of Women's Clubs, the American Association of Collegiate Alumnæ, and by scores of State Teachers' Associations.

So many women have the ballot, so many more men and women desire the extension of the franchise to women, that it cannot be much longer delayed. The question is no longer, "Shall women be enfranchised?" but "When and in what manner shall women be fully enfranchised?" The effort of all suffragists should be concentrated here.

—Harriett Stokes Thompson.

Bulletin of Chicago Political Equality League.

RELATIONS BETWEEN AMERICA, JAPAN AND CHINA.

American missionaries from China and Japan, with Mission Board Secretaries and eminent Christian laymen, forty men all told, have just held a Conference at the Yale Club, on Forty-fourth Street, on the relations of America with Japan and with China. The meeting was entirely private, in order that there might be utmost freedom of discussion. The following statement, however, has been made public:

An informal Conference was arranged for by the World Alliance for Promoting International Friendship through the Churches and the Federal Council of the Churches of Christ in America, in order to secure accurate information and carefully consider the great moral issues involved in the relations of America and the Orient and the responsibilities of American Christians in these matters. Such men as Bishops Roots and Lewis and President Lowry of China, Bishops Harris and Tucker, and Dr. Dearing of Japan, Dr. Robert E. Speer, Mr. Mornay Williams, Bishop Lloyd and Governor Baldwin of America were prominent in the discussions.

The problems considered dealt not only with the unfair treatment of Japanese and Chinese in America, but with the relations of Japan and China, and with the question of America's right attitude in these difficult matters. It was shown that the alleged menace to America of large Japanese immigration has been completely solved by Japan's faithful administration of the "Gentlemen's Agreement," that 15,139 more Japanese males have left America during the past seven years than have arrived. The alleged clash of Japanese and American policies in China was looked at from many new angles.

Three resolutions of general interest were passed. The first calls upon the President and Congress "to create a non-partisan Commission of not less than five members, whose duty it shall be to study the entire problem of the relations of America with Japan and with China," and "to invite the Government of China and the Government of Japan each to appoint similar Commissions." "If such Commissions should be appointed, it is the opinion of this Conference that the American Commission should meet the Commissions of China and Japan in their respective countries."

The second resolution endorsed the bill proposed by the American Bar Association for the enactment of Congress providing for the adequate protection of aliens. Because of the lack of such law the Federal Government is not able to fulfill its treaty pledges. The resolution provides for a Committee to bring this matter properly before the President and Congress.

The Conference closed after six hours of intensely earnest discussion and thought, with the conviction that a good beginning had been made and that similar meetings should be held from time to time where representative Americans from Japan, China and America could meet each other face to face and exchange experience, information and opinion with the utmost freedom and frankness.

From Goodwill, January 1, 1917.

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